

Bible Echo and Signs of the Times,
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Bible Echo

Ellet Joseph Waggoner

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1889

January 1889

“Life and Death Opposite Terms” Bible Echo and Signs of the Times 4, 1.

E. J. Waggoner

In the last words which Moses at the command of the Lord spoke to the children of Israel, he said:-*BEST January 1889, page 10.1*

“See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.” *Deuteronomy 30:15-19.BEST January 1889, page 10.2*

In this text we have the most positive evidence that life and death are exactly opposite states. It should be unnecessary to quote anything to prove such a self-evident proposition, yet it is well known that in the face of the statement that “the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,” many claim that the wicked, as well as the righteous, will have eternal life. If it be true that both righteous and wicked are to have everlasting life, then life and death must mean the same thing, for the Bible says that life is for the righteous and death is for the wicked.*BEST January 1889, page 10.3*

We do not say that it is claimed that the wicked will have life under the same conditions as the righteous, but that they will have as long life as the righteous. But this we say is contradictory of Scripture.

The Scripture promises life to the righteous, and death to the wicked. These terms are unqualified except as to duration,-both are eternal. Therefore, if it be claimed that the wicked will live eternally, it must be claimed that life and death are identical in meaning.*BEST January 1889, page 10.4*

But the scripture just quoted shows that they are not identical. They are as widely separated as the antipodes. They are no more alike than are blessing and cursing. "See," says the Lord, "I have set before thee this day life and good, and death and evil." Who will claim that good and evil have anything in common? No one certainly who has any regard for God's word. Well, death and life are just as far apart as are good and evil. Life follows good, and death follows evil. Again the Lord says: "I have set before you life and death, blessing and cursing." Who will say that blessing and cursing are identical terms? There is no question but that they are as far apart as the east is from the west. But life is the blessing wherewith God blesses those who love him, and the curse pronounced upon the disobedient is death.*BEST January 1889, page 10.5*

Notice a clause in the last verse of *Deuteronomy 30*. After admonishing the people to cleave unto the Lord, Moses says: "For he is thy life, and the length of thy days." Question, If God is the life of his people, and the length of their days, what will become of those who do not cleave to the Lord? It must be that they will not have life nor length of days. This is what the Bible teaches. Paul says that those who "know not God, and that obey not the gospel of our Lord Jesus Christ," shall "be punished with everlasting destruction." *2 Thessalonians 1:8, 9*. He says again that Christ "hath brought life and immortality to light through the gospel" (*2 Timothy 1:10*), which leads to the conclusion that all who do not accept the gospel will know nothing of life and immortality.*BEST January 1889, page 10.6*

Again the apostle John says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." So far will the unbeliever be from having life, that he shall not see life. And this is literally true. This life amounts to nothing, unless it is used as a preparation for

eternal life. It is hard enough at the best. In childhood even, when the world seems brightest and when the spirit is buoyant, there are troubles as great as the child can endure. As age comes on, cares increase, and the words of the patriarch, that "man is born to trouble, as the sparks fly upward," are proved to be true. The life which we live in this earth is not real life. There is not a man who knows, even at his best, anything of the freshness and vigor of that life which will be felt by those who drink of the river of the water of life, and eat of the fruit of the tree of life. One moment of that life will contain more of vigor and joyous energy than threescore and ten years of this present life. And so the man who rejects God and the gospel, and who consequently is punished with destruction, may truly be said to have never seen life.*BEST January 1889, page 10.7*

Christ is the life-giver. He came to earth and died for no other purpose than that men who were doomed to death might have life. "I am come," said he, "that they might have life, and that they might have it more abundantly." *John 10:10*. To say that we can have eternal life without Christ, is to rob him of his highest honor. Who that loves Christ can refuse to worship him as the giver of our life, as well as of all good things?*BEST January 1889, page 10.8*

January 15, 1889

“The Papacy. Daniel Seventh. The First Three Kings” Bible Echo and Signs of the Times 4, 2.

E. J. Waggoner

“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.” *Daniel 7:1.BEST January 15, 1889, page 25.1*

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated, with confidence, that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and knowing that he began to reign in 555 B.C., chronologers placed 555 in the margin of the Bible, as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See “Rawlinson’s Seven Great Monarchies,” Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius came out to meet him, but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon.*BEST January 15, 1889, page 25.2*

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (*Daniel 5:16*), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be.*BEST January 15, 1889, page 25.3*

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great

beasts came up from the sea, diverse one from another.” *Daniel 7:2, 3.BEST January 15, 1889, page 25.4*

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (*Matthew 24:15*), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. *Verse 17* says: “These great beasts, which are four, are four kings, which shall arise out of the earth.” And then, that nothing may be lacking by which to identify them, the angel who is giving the explanation continues: “But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” *Verse 18*. From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell forever. This is also the case with the four kingdoms of *Daniel 2*. Therefore the four kings of *Daniel 7* must be identical with the four kings of *Daniel 2*. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.*BEST January 15, 1889, page 25.5*

There are two other symbols, namely, the winds and the sea, but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct.*BEST January 15, 1889, page 25.6*

It must be accepted as a fact that when a symbol is once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (*verse 1*); and the angel told him (*verse 15*) that these waters were “peoples, and multitudes, and nations, and tongues.” Then the great sea of *Daniel 7* must represent the people of the earth. See also *Isaiah 8:7*, where the

people of Assyria are called “the waters of the river.” If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,-strife. In harmony with this, we find in *Jeremiah 25:32, 33*, that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In *Revelation 7:1-3*-the winds-the fierce passions of men-are represented as being held so that the earth may not be hurt.*BEST January 15, 1889, page 25.7*

The prophecy, then, simply brings to view the four universal empires,-Babylon, Medo-Persia, Grecia, and Rome,-each arising as the result of the ungoverned passions of the people. They were presented in this manner, in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle’s wings. *Daniel 7:4*. In one place it is described as follows: “For, lo, I raise up the Chaldeans, that bitter and hasty nation.... Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.” *Habakkuk 1:6-8*.*BEST January 15, 1889, page 25.8*

Daniel continues concerning this first beast: “I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.” *Daniel 7:4*. The marginal rendering “wherewith,” in place of the first “and,” makes the passage more clear; thus: “I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and it was made stand upon the feet as a man, and a man’s heart was given to it.”*BEST January 15, 1889, page 25.9*

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See *Habakkuk 1:6-8*, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle’s wings; it then

stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that “the joints of his loins were loosed, and his knees smote one against another” (*Daniel 5:6*), when, in the midst of his blasphemous revel, the handwriting appeared on the wall. “Conscience doth make cowards of all wicked men, when they see the handwriting of God, whether on the wall or in his look.” *BEST January 15, 1889, page 25.10*

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.” *Daniel 7:5. BEST January 15, 1889, page 25.11*

For the expression, “And it raised up itself on one side,” the marginal reading would substitute, “it raised up one dominion.” This would indicate, what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence. At the first, the Median kingdom was *the* kingdom, and Persia was only a province. When the Babylonians expedition was begun, it was by Darius, king of Media; his nephew Cyrus, prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire. *BEST January 15, 1889, page 25.12*

“And they said thus unto it, Arise, devour much flesh.” *Daniel 7:5.* By this we can see the propriety of having this second line of symbols to represent the four kingdoms. Their peculiar characteristic could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian Empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux

pronounces the Persian kings, after Cyrus, “the worst race of men that ever governed an empire.”-*Connexion, under the year 559 B. C., Neriglissar I.**BEST January 15, 1889, page 25.13*

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.” *Daniel 7:6.**BEST January 15, 1889, page 25.14*

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fully represent the Grecian Empire under Alexander whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph): “Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon.” And he conquered enemies as he went.*BEST January 15, 1889, page 25.15*

January 29, 1889

“The Papacy. Daniel Seventh” Bible Echo and Signs of the Times 4, 3.

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“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” *Daniel 7:7, 8.BEST January 29, 1889, page 42.1*

Since the four beasts represented the four universal empires of earth (*Daniel 7:17, 18*), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we have already read.*BEST January 29, 1889, page 42.2*

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar’s dream he must have known the main features of these four kingdoms; but there were some particular is upon which he desired more light. “Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.” *Daniel 7:19, 20.BEST January 29, 1889, page 42.3*

The answer to this request was given as follows: “Thus he said, The fourth beast shall be the fourth kingdom upon earth, ...and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.” *Daniel 7:23, 24.BEST January 29, 1889, page 42.4*

The fourth beast was the fourth kingdom, or Rome, and the ten horns, it is plainly stated, “are ten kings that shall arise,” that is, ten parts into which the Roman empire should be divided. This division is mentioned in *Daniel 2:41*. It was unaffected by the incursion of the barbarous tribes which dismembered the Roman empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.*BEST January 29, 1889, page 42.5*

After the division of the Roman empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this “little horn” which had “eyes like the eyes of a man, and a mouth speaking great things” (*Daniel 7:8*), that we risk nothing in saying at once that represents the papacy. The characteristics given in *Daniel 7:8, 20, 21, 25*, are met and the papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the pope’s tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named at a little further on.*BEST January 29, 1889, page 42.6*

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.” *Daniel 7:25*. If we find that these three specifications apply to the papacy, then it will be useless to look further before an application of the little horn. We will consider them in detail.*BEST January 29, 1889, page 42.7*

1. “He shall speak great words against the Most High.” It is a notorious fact that the pope is styled the “Vicar of the Son of God,” indicating that he fills the office of Christ. Paul, speaking of the papacy, which he calls the “man of sin” (*2 Thessalonians 2:3, 4*), says that he “exalteth himself above all that is called God or that is worship.” This is a parallel to *Daniel 7:25*. It is fulfilled in the pope’s claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:-*BEST January 29, 1889, page 42.8*

“And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment.”—*The Vatican Decrees, by Dr. Philip Schaff*.*BEST January 29, 1889, page 42.9*

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:—*BEST January 29, 1889, page 42.10*

“If the pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps in the hell, and plunge them with himself into eternal torment, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one.”—*Quoted by Wiley, History of Protestantism, book 5, chap. 10*.*BEST January 29, 1889, page 42.11*

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, “The Pope; the Vicar of Christ; the Head of the Church,” gives a list of titles and appellations that had been given the pope in various church documents, and from this list we select the following:—*BEST January 29, 1889, page 42.12*

“Most Divine Head of all Heads; Holy Father of Fathers; Pontiff Supreme over all Prelates; The Chief Pastor, Pastor of Pastors; Christ by Unction; Melchizedek in Order; High Priest; Supreme Bishop; Key-Bearer of the Kingdom of heaven; Supreme Chief, Most powerful Word; Vicar of Christ; Sovereign Bishop of Bishops; Ruler of the House of the Lord; Apostolic Lord and Father of Fathers; Chief Pastor and Teacher and Physician of Souls; Rock, against which the proud Gates of Hell prevail not; Infallible Pope; Head of all the Holy Priests of God; Chief of the Universal Church; Bishop of Bishops, that is, Sovereign Pontiff.”*BEST January 29, 1889, page 42.13*

These titles, and many others equally blasphemous, including “The Lion of the Tribe of Judah,” the pope receives as his own by right. In

our own enlightened age, this title has been given to Pope Leo XII. by his servile flatterers, in whose eyes "His Holiness" is a divine being. No other power on earth has ever so opposed an exalted itself against all that is called God, or that is worshipped; so that the pope sitteth in the temple of God, "setting himself forth as God." 2 *Thessalonians 2:4*, revised version.*BEST January 29, 1889, page 42.14*

2. "And shall wear out the saints of the Most High." When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew's day. On the 24th of August, 1572, was begun in Paris one of the most horrible, and cold-blooded massacres that history records, but-that of the Huguenots. The king himself, Charles IX., took part in it, of shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventy thousand.*BEST January 29, 1889, page 42.15*

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses when, at the command of Louis XIV., who was the obedience servant of the pope, they had been driven from their valleys:-*BEST January 29, 1889, page 42.16*

"We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! ...And how were they treated in prison? As the African slave was treated on the 'middle passage.' They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. 'When they entered these dungeons,' says Henri Armand, 'they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled

out.”-*History of Protestantism, book 16, chap. 13, paragraph 18.BEST January 29, 1889, page 42.17*

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The papacy has done more to make infidels than all other causes combined.*BEST January 29, 1889, page 42.18*

3. “And think to change times and laws.” The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good.*BEST January 29, 1889, page 42.19*

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the commandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from “A Sure Way to Find Out the True Religion”:-*BEST January 29, 1889, page 42.20*

“Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, ‘Remember the Sabbath-day, to keep it holy’ (*Exodus 20:8*), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.”-*Pages 95, 96.BEST January 29, 1889, page 42.21*

But the Bible *is* a more sure and sufficient guide in all things. “All scripture is given by inspiration of God, and is profitable for

doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." *2 Timothy 3:16, 17*. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." *Proverbs 30:5, 6*. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to his words will be found to be a liar. Now, since the papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." *Romans 1:25*. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High?*BEST January 29, 1889, page 42.22*

February 15, 1889

“The Papacy. The Church Corrupted” Bible Echo and Signs of the Times 4, 4.

E. J. Waggoner

Since the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration concerning the assumptions of the Papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of “that Wicked,” “the man of sin.” Dr. Wylie, in his “History of Protestantism,” says:-*BEST February 15, 1889, page 57.1*

“The moment inspired men cease to address us, and that their disciples and scholars take their place-men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors-we become sensible of a change; an eclipse has passed upon the exceeding glory of the gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before.”-*Book I, chap. 2, paragraph 11. BEST February 15, 1889, page 57.2*

The Doctor was more charitable than the facts will warrant, in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been, for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine revelation; and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. Again we quote from Wylie:-*BEST February 15, 1889, page 57.3*

“The gates of the sanctuary once forced, the stream of corruption continued to flow with ever-deepening volume. The declensions in doctrine and worshiped already introduced had changed the brightness of the church’s morning into twilight; the descent of the Northern nations, which beginning in the fifth, continued through several successive centuries, converted that twilight into night. The new tribes did change their country, but not their superstitions; and, unhappily, there was neither zeal nor vigour in the Christianity of the age to the effect their instruction and a genuine conversion. The Bible had been withdrawn; in the pulpit fable had usurped the place of truth; holy lives, whose silent eloquence might have won upon the barbarians, were rarely exemplified; and thus, instead of the church dissipating the superstitions that now encompass her like a cloud, these superstitions all but quenched her own light. She opened her gates to receive the new peoples as they were. She sprinkled them with the new baptismal water; she inscribed their names in her registers; she taught them in their invocations to repeat the titles of the Trinity; but the doctrines of the gospel, which alone can enlighten the understanding, purify the heart, and enrich the life with virtue, she was little careful to inculcate upon them. She folded them within her pale, but they were scarcely more Christian than before, while she was greatly less so.”-*Ib., book 1, chap. 2, paragraph 8.**BEST February 15, 1889, page 57.4*

Thus was the church becoming paganized, and not long did it take to complete the transformation. Wylie continues:-*BEST February 15, 1889, page 57.5*

“Apostasy is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the Lord’s supper was celebrated at their graves;

next, prayers were offered *for* them and *to* them; next, paintings and images began to disfigure the walls, and corpses to pollute the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey, and salt. Then came a crowd of church offices whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity.”—*Ib.*, paragraph 9.*BEST February 15, 1889, page 57.6*

That the church should be corrupted was the inevitable result of the methods employed to make converts. Says the historian:—*BEST February 15, 1889, page 57.7*

“As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.”—*Decline and Fall of the Roman Empire, chap. 20, paragraph 18.BEST February 15, 1889, page 57.8*

There is not reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-Cæsarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshipers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in process of time they would, as “Christian,” voluntarily leave off such customs. (See Mosheim’s Ecclesiastical History, book 1, cent. 2, part, 2 chap. 4, sec. 2, note 3.) This was not an isolated case, for Mosheim says that “the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them.” Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all of its corruption. Speaking of the barbarians who conquered Rome, Wylie says:—*BEST February 15,*

1889, page 57.9

“These rude warriors, who had overturned the throne of the Cæsars, bowed down before the chair of the popes. The evangelization of these tribes was a task of easy accomplishment. The ‘Catholic faith,’ which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practiced in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other.”-*History of Protestantism, book 1, chap. 3, paragraph 9.**BEST February 15, 1889, page 57.10*

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognised was adherence to the dogmas of Rome? Henry Charles Lea, in his “History of the Inquisition of the Middle Ages,” graphically portrays the condition of the papacy. On this point he says, among other things:-*BEST February 15, 1889, page 57.11*

“Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a Pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II. quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue.”*BEST February 15, 1889, page 57.12*

“This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries.”-Vol. 3, pp. 641, 642.*BEST February 15, 1889, page 58.1*

The custom of selling absolution, which was devised for the purpose of filling up the depleted papal treasury, is one of the worst things that the Papacy has ever done against God and his worship. It set at naught the atonement, counting the blood of the covenant an unholy thing, and fastened the world far more securely than it had ever before been in “the bond of iniquity,” which must hold those who think that the gift of God can be purchased with money.*BEST February 15, 1889, page 58.2*

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that “advancing civilization” has made such wickedness impossible. Such should remember that “Rome never changes.” The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power and not to the spread of education, we quote the following:-*BEST February 15, 1889, page 58.3*

“In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered skepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant

disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregard even of hypocrisy.”-*Id.*, p. 203.*BEST February 15, 1889, page 58.4*

The principles of the Papacy are the same to-day that they were five hundred years ago. The system is as corrupt to-day as it ever was, and it cannot be reformed. It is denominated by Inspiration the “man of sin,” and as such it will remain to the end of its career. Men do not put new wine into old bottles, nor does God entrust His truth to the hands of those who have proved their unfaithfulness.*BEST February 15, 1889, page 58.5*

March 1, 1889

“The Papacy. Established in A.D. 538” Bible Echo and Signs of the Times 4, 5.

E. J. Waggoner

Says the prophet: “And they shall be given into his hands until a time and time and the dividing of time.” The “they” of course refers to the “saints of the Most High” and the “time and times and the dividing of time,” then, indicates the period of papal supremacy; for we have already seen that the little horn symbolizes the Roman Catholic power.*BEST March 1, 1889, page 74.1*

In the first place we may notice that in the Douay Bible, as well as in the Revised Version, “time and times and the dividing of times,” is rendered, “time, and times, and *half* a time.” We have no need to conjecture what this means, for the Bible is its own interpreter. In *Revelation 12:14* we find the same period of time mentioned: “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Now in *verse 6* of the same chapter the same event is brought to view in these words: “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” From these two verses we learn that “a time, and times, and half a time” is only another expression for twelve hundred and sixty days. Then the little horn of *Daniel 7* was to have supremacy for twelve hundred and sixty days.*BEST March 1, 1889, page 74.2*

But the question now arises, “Is it possible that only twelve hundred and sixty days, three years and a half, covers the whole time which the prophecy allows to the papacy?” We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by beasts; the Roman Catholic power is represented by a little horn of one of the beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power.

Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In *Ezekiel 4:4-6* we read the answer:-*BEST March 1, 1889, page 74.3*

“Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year.*”*BEST March 1, 1889, page 74.4*

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (*2 Peter 1:20, 21*), the interpretation of the same symbol in every prophecy; therefore the “time, and times, and half a time,” or twelve hundred and sixty days, indicate just twelve hundred and sixty years.*BEST March 1, 1889, page 74.5*

The next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet in describing the rise of the little horn, says “He shall subdue three kings.” *Daniel 7:24*. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to do make room for the Catholic power would be those were all opposed to it. Now long before 538 A.D., paganism, as a State religion in the Roman Empire, was dead. Since the time of Constantine, and had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. Says D’Aubigne:-*BEST March 1, 1889, page 74.6*

“Already the forests of the North poured forth the most effectual promoters of the papal power. The barbarians who had invaded the West and settled themselves therein,-but recently converted to

Christianity,-ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half savage and a half heathen state of mind at the feet of their chief priest Rome.”-*Hist. Reformation, Book 1, chap. 1, part. 31.BEST March 1, 1889, page 74.7*

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were Arian in faith. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, no Catholic bishop could rule in Rome. In the year 494 A.D., the power of the Heruli was annihilated by the death of one Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A.D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the 39th and 41st chapters of Gibbon.*BEST March 1, 1889, page 74.8*

When the last of these Arian powers were overthrown (A.D. 538), previous imperial decrees concerning the bishop of Rome could go into effect. Speaking of the way in which the fallen bishop gradually usurped power over other churches, D’Aubigne says:-*BEST March 1, 1889, page 74.9*

“To silence the cries of the churches, Rome found new allies. Princes who in those troublesome times often found their thrones tottering, offered their adherence to the church in exchange for her support. They yielded to her spiritual authority, on condition of her paying them with secular dominion. They left her to deal at will with the *souls* of men, provided only she would deliver them from their enemies. The power of the hierarchy in the ascending scale, and of the imperial power which was declining, leaned thus one toward another, and so accelerated the twofold destiny.*BEST March 1, 1889, page 74.10*

“Rome could not lose by this. An edict of one Theodosius II. and of Valentinian III. proclaimed the bishop of Rome ‘ruler of all the

churches.' Justinian issued a similar decree. These decrees did not contain all that the popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favorable to themselves."-*I., paragraphs 29, 30.BEST March 1, 1889, page 74.11*

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:-*BEST March 1, 1889, page 74.12*

"He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the divine goodness, and confessed in silence the merit of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the full establishment of the Catholic church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of the episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed; and the Synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."-*Decline and Fall, chap. 41, par. 11.BEST March 1, 1889, page 74.13*

The victory of Belisarius over the Ostrogoths (A.D. 538) is thus described:-*BEST March 1, 1889, page 75.1*

"The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Cæsars should no

longer be trampled by the savages of the North; and without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception.... The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ."-*Id.*, paragraphs 22, 23.*BEST March 1, 1889, page 75.2*

These quotations show most conclusively that in A.D. 538 the bishop of Rome did become literally "the pope," *i.e.*, the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the papacy was free to enter upon that career of ecclesiastical tyranny which it had long been preparing; and the "mystery of iniquity" which had been working so long was given full liberty.*BEST March 1, 1889, page 75.3*

March 15, 1889

“The Papacy” Bible Echo and Signs of the Times 4, 6.

E. J. Waggoner

Since the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A.D. Let us see if at that time anything happened to justify this conclusion. From “Chambers’ Cyclopedia,” article “Pius,” we quote:-*BEST March 15, 1889, page 89.1*

“At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigor of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate.”*BEST March 15, 1889, page 89.2*

Thus we see that from 538 to 1798 A.D. there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed. In March 1800, however, another Pope was chosen, and the Papacy has continued ever since, but with diminished power. Immediately after the enunciation of the dogma of Papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan’s aged Pope in his cave, he growls out at those who despise his pretensions, “You will never mend till more of you be burnt;” for his one ambition is the

restoration of the Papacy to its former power.*BEST March 15, 1889, page 89.3*

Whether this dream will ever be fully realized is not indicated in the prophecy under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at the present, is plainly set forth in these words: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." *Daniel 7:21, 22.BEST March 15, 1889, page 89.4*

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations. Not alone is his influence supreme in Catholic countries, but governments professedly Protestant look to him for help in difficult places. Germany, which so long opposed him, is now virtually subject to his dictation; England has invited him to help her settle her troubles with Ireland; the Czar of Russia has made overtures to him, as he needs his help in dealing with nihilism. When the papal delegates came to America to bring to Cardinal Gibbons the insignia of his office, a government vessel was sent out to meet them, and, on its return with them on board, the papal flag floated from the mast-head, in the place of the stars and stripes. On the occasion of the jubilee of Pope Leo XIII., Sweden and Italy were the only nations that did not send him presents and congratulations.*BEST March 15, 1889, page 90.1*

The *Christian Union* (January 26, 1888) said that the presentation to Pope Leo XIII. of a copy of the Constitution of the United States, by the President, was "a sensible way of discharging what was, under the circumstances, almost a matter of national obligation." And it gave, as a reason for this extraordinary statement, the still more extraordinary statement that "the Pope is a temporal prince, and the amenities which are paid to temporal princes are due him." It further said: "It is not impossible that the time may come when the

old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one.... Stranger things have happened in history than such a change of attitude as would be involved in the following of the Roman Catholic and the Protestant.*BEST March 15, 1889, page 90.2*

About the same time the Rev. Dr. Henry M. Field, editor of the New York *Evangelist* (Presbyterian), said through his paper:-*BEST March 15, 1889, page 90.3*

"The late President Hitchcock [of Union Theological seminary] often said to us when we discussed the dangers to society from socialists and communists, that we might yet come to look upon the Roman Catholic Church as the most conservative power in the country, if, by its influence over the Irish, it should keep them from running into the excesses by which so many of the French and Germans were carried away.... Here is a tremendous power exercised over millions of our countrymen, and it is the height of folly and fanaticism to alienate it from us by standing always in an attitude of antagonism."*BEST March 15, 1889, page 90.4*

Other Protestant divines say that Catholicism is the only power that can stay the tide of socialism and anarchy, and openly counsel an alliance between Catholicism and Protestantism. In the *Christian at Work* (April 12 and 19, 1888) Prof. Charles A. Briggs, of Union Theological Seminary, New York, had an article entitled, "Is Rome an Ally or an Enemy, or Both?" in which he noted a few points of difference in matters which he considered non-essentials, but said: "In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship," etc. And again:-*BEST March 15, 1889, page 90.5*

"It is true that there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and, to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic

Church and the Protestant churches should make an alliance.”*BEST March 15, 1889, page 90.6*

As showing the progress toward this alliance, it is necessary only to state that during “Holy Week” of 1888, union services of the Catholic and all the Protestant churches were held in various cities in the United States. Various Protestant journals speak of the Pope as “Holy Father,” with him “a long reign and Godspeed in liberalizing policy,” and in many ways show their willingness to allow him whatever he may claim.*BEST March 15, 1889, page 90.7*

One more item, and it is a most significant one, must suffice on this point. In “Protestant” Germany, in the city of Cassel, where the majority of churches are Lutheran, a Rev. Thummel was indicted sometime in the year 1888, for attacking the Papacy and calling the Pope antichrist. In moving for nine months’ imprisonment for Mr. Thummel, the prosecuting attorney said:-*BEST March 15, 1889, page 90.8*

“The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and tastes, etc., have changed. If Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 496 of the Penal Code, be condemned.”*BEST March 15, 1889, page 90.9*

History is making rapidly, and the student of prophecy will not have long to wait to see what shall be the end of all these things. Of one thing he may be certain, that “the triumphing of the wicked is short,” and when the mother of harlots and abominations of the earth shall say, “I sit a queen, and am no widow, and shall see no sorrow,” then shall her plagues come upon her in one day,-death and mourning, and famine, and “she shall be utterly burned with fire.” The more rapidly the power and influence of the Papacy revives, the sooner will the Lord consume “that Wicked” with the spirit of his mouth, and destroy it with the brightness of is coming (2 *Thessalonians 2:8*); and then “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

April 1, 1889

“The First Dominion” Bible Echo and Signs of the Times 4, 7.

E. J. Waggoner

That this earth belongs to the Lord, no one will for a moment call in question. It is his, because he is the Creator. Says the psalmist: “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.” *Psalm 24:1, 2*. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom, “till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” *Daniel 4:25*. And in *Psalm 115:16*; we read: “The heaven, even the heavens are the Lord’s; but the earth hath he given to the children of men.” This means simply that the Heaven is God’s dwelling-place (*Psalm 11:4*), and that over it he has sole control, but that he has made man the tenant of the earth. *BEST April 1, 1889, page 105.1*

When and how the dominion of the earth was given to man, are told in the following verses: “And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” *Genesis 1:26-28. BEST April 1, 1889, page 105.2*

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man’s kingdom. To this intent David speaks in the eighth psalm, where he says of man: “For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the

works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." *Psalms 8:5-8*. The apostle quotes this (*Hebrews 2:7, 8*), and makes the additional statement that "now we see not yet all things put under him." This being the case, it must be because man has lost the dominion, for it was certainly given to him. In the words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration.*BEST April 1, 1889, page 105.3*

The details of the loss of the dominion which at the first was given to man, are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." *Genesis 3:17-19*. And afterwards when Cain had killed his brother, the Lord said: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." *Genesis 4:12*. From this we learn that it is because of man's disobedience that we do not now see all things put under him.*BEST April 1, 1889, page 105.4*

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that, "of whom a man is overcome, of the same is he brought in bondage." *2 Peter 2:19*. And Jesus said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." *Luke 11:21, 22*. Our first parents were overcome by the serpent, "which is the devil, and Satan" (*Revelation 20:2*), and therefore it was to Satan that they yielded up the dominion which had been committed to them.*BEST April 1, 1889, page 105.5*

That Satan is now the ruler of this earth, instead of man, is shown by the Scriptures. In *2 Corinthians 4:4*, Satan is spoken of as “the god of this world.” Christ said that the wicked are children of Satan (*John 8:44*); and in *Ephesians 2:2*, “the spirit that now worketh in the children of disobedience,” is called “the prince of the power of the air.” Satan is “the accuser of the brethren,” the one whom the followers of Christ are to “resist steadfast in the faith” (*1 Peter 5:8, 9*), and Paul says that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.” *Ephesians 6:12*. And none can doubt that it was to Satan that Christ referred, when he said, “The prince of this world cometh, and hath nothing in Me.” *John 14:30*. *BEST April 1, 1889, page 105.6*

April 15, 1889

“The First Dominion” Bible Echo and Signs of the Times 4, 8.

E. J. Waggoner

SATAN AS THE GOD OF THIS WORLD

In the account of our Lord's temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: “Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me.” *Matthew 4:8, 9. BEST April 15, 1889, page 122.1*

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfill the promise, even if he could have induced the Lord to comply with the conditions. There is no doubt but that Satan lied when he said that he would give all the kingdoms of the world to Christ, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms of the earth, Christ certainly knew it, and in that case the offer of them to Him would not have been any temptation. When Satan said to Jesus, “If Thou be the Son of God, command that the stones be made bread,” there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on pinnacle of the temple, and said, “If Thou be the Son of God, cast thyself down,” there was a temptation to show His Divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to Him in return for His homage, there was a temptation, because Satan was offering that which Christ came into the world to redeem. Jesus did not tell say and that he had no right to offer to Him the kingdoms of this world, but simply refuse to accept them upon the conditions imposed, thus tacitly admitting that Satan was “the prince of this world.” *BEST April 15, 1889, page 122.2*

In *Ezekiel 28:12-17* we have an unmistakable reference to Satan.

No other being could merit the following description: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold....Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.... Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." *BEST April 15, 1889, page 122.3*

That is a description of Satan before his fall, and also a statement of the reason of this fall. But let the reader take particular notice that the being thus described is called "the king of Tyrus." *Verse 12*. The wisdom and power of the man who sat upon the throne of tire are described in *verses 2-11* of this same chapter (*Ezekiel 28*), and he is called the "*prince* of Tyrus." In this we have further inspired testimony to the fact that Satan is "God of the world," working in the children of disobedience. Wicked rulers, like the king of Tyre, are only nominally kings; they are second in power to Satan, who rules the through them, and is thus real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and supreme authority over the earth even to man and his out brightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" *Job 1:10*. It still remains true that "the Most High ruleth and the kingdom of men, and giveth it to whomsoever he will." *BEST April 15, 1889, page 122.4*

It was stated, in connection with the reference to the temptation of Jesus, that Satan offered Him that which He came into the world to redeem,-the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he forfeited his life to Satan at the same

time that he forfeited the earth to him. So it is that Satan is “God of this world,” and has also “the power of death.” *Hebrews 2:14*. Now, Christ came to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of His hands, but that “now we see not yet all things put under Him,” he adds: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.” “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” *Hebrews 2:9, 14, 15*. *BEST April 15, 1889, page 122.5*

In order that Christ might redeem half men from the curse of death, which came upon them when they yielded to Satan, He had to suffer the same curse. Paul says, “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” *Galatians 3:13*. And so, to redeem the earth, He bore its curse, when the crown of thorns was placed upon His head. Compare *Genesis 3:17, 18* and *Matthew 27:29*. As Christ has, by death, gained the right to destroy the one who has the power of death, that is, the devil, He has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language: “And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even *the first dominion*; the kingdom shall come to the daughter of Jerusalem.” *Micah 4:8*. *BEST April 15, 1889, page 122.6*

In these words we have the promise of the restoration of the first dominion (see *Genesis 1:28*), not to Adam, who lost it, but to Christ; the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil, who learned of Jesus to be meek and lower in part, will inherit the earth with Christ, when He shall take possession of it at his kingdom. *BEST April 15, 1889, page 122.7*

Having learned that this earth was designed to be Adam’s kingdom, and that he forfeited it, and that Christ has bought the title to it, and

will one day call His own to share it with Him, we shall now trace the chain of evidence from paradise lost paradise restored.*BEST April 15, 1889, page 122.8*

When God pronounced a curse upon our first parents and upon the earth, He also made known the way of escape from that curse. Christ, the deliver, was immediately promised. To Satan, the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." *Genesis 3:15*. These words contain the promise of the Messiah, who, although He should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works.*BEST April 15, 1889, page 122.9*

Time passed, and Satan seemed to get a still firmer hold upon the earth; for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." *Genesis 6:5, 12*. And all the earth there was but one family who did knowledge and served God; all the rest of mankind were totally given up to the service of the devil. "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." *Genesis 6:13*.*BEST April 15, 1889, page 122.10*

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as He had said to Adam and Eve, "Be fruitful, and multiplied, and replenish the earth." *Genesis 9:1*. He did not, as to our first parents, give them dominion over all the earth, for that was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, He said: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." *Genesis 9:2*. Thus did God interpose to live that Satan is power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.*BEST April 15, 1889, page*

122.11

May 1, 1889

“The Call of Abraham” Bible Echo and Signs of the Times 4, 9.

E. J. Waggoner

Soon after the flood, as men began to multiply upon the earth, they again forsook the Lord, and gave themselves fully over to the service of Satan. In a very short time, we find them so filled with rebellious pride that they began to build a city and a tower, thinking that thereby they could protect themselves against any judgments that God might bring upon them. *Genesis 2:1-9*. This impious attempt was brought to nothing, and the people were scattered abroad upon the face of all the earth, yet they did not forsake the service of Satan. Within about four hundred years after the flood, the people of the earth were once more sunken in idolatry and superstition. *BEST May 1, 1889, page 137.1*

At that time the Lord came to Abraham, one of the descendants of Shem, and said to him: “Get thee out of thy father’s house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” *Genesis 12:1-3. BEST May 1, 1889, page 137.2*

The Lord saw in Abraham a willingness to serve him, although all his people were idolaters (*Joshua 24:2*), and he separated him from them, so that he might not become contaminated by them, but might become the father of a people who should be fitted to inherit the earth. If we closely examine this promise, we shall find that it comprehends a great deal. “In thee shall all families of the earth be blessed” means nothing less than the possession of the whole earth by the descendants of Abraham. But this will appear more clearly as we pass on. *BEST May 1, 1889, page 137.3*

In *Genesis 13:14-17*, we find the promise renewed more in detail in these words: “And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and

westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”*BEST May 1, 1889, page 137.4*

Here we have strong proof that the promise to Abraham included nothing less than the whole earth, for his seed were to be multiplied as the dust of the earth. The length and the breadth of the land was to be theirs.*BEST May 1, 1889, page 137.5*

At that time Abraham had no child, and in all human probability could never have one. “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.” *Genesis 17:1-5.BEST May 1, 1889, page 137.6*

Again, when God was about to destroy Sodom, he said: “Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.” *Genesis 18:17-19.BEST May 1, 1889, page 137.7*

This give us to understand that the promise was made to Abraham with so much positiveness, because the Lord knew that he would keep his commandments, and that he would command his children and his household after him to do likewise. From this also we may learn that the promise to his seed was only to those who should serve the Lord.*BEST May 1, 1889, page 137.8*

Once more we find the promise renewed, when Abraham had

showed his faith in God by proceeding to offer up his only son, through whom the promise was to be fulfilled. The Lord then called to Abraham, and said: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." *Genesis 22:16-18.BEST May 1, 1889, page 137.9*

In the expression "thy seed shall possess the gate of his enemies," we have the promise of conquest. Bear this in mind, while we consider a few other points. In *Galatians 3:15-17*, we have a scripture that has an intimate connection with the subject under consideration. "Christ hath redeemed us from the curse of the law, being made a curse for us; ...that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law...cannot disannul, that it should make the promise of none effect." From the above scripture we learn that the seed to whom the promise was made, is Christ,-the same that was promised at the time of the fall.*BEST May 1, 1889, page 137.10*

Now in connection with the promise to Abraham, that his seed should possess the gate of his enemies, read the following words of God the Father to his Son Jesus Christ: "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." *Psalms 2:7-9.BEST May 1, 1889, page 188.1*

When this shall have been accomplished, then "the meek shall inherit the earth, and shall delight themselves in the abundance of

peace;” for the meek are they who have come to Christ and have learned of him, yielding themselves to him to be his servants; and Paul says: “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” *Galatians 3:29*. From this, together with the statement that “they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed” (*Galatians 3:7, 8*), we may conclude, even at this stage of our study, that the promise to Abraham, and to his seed, was nothing less than the promise of the earth to all who, through faith in Christ, should gain the victory over sin. And this is further confirmed by Paul’s statement that “the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.” *Romans 4:13*. *BEST May 1, 1889, page 188.2*

In the twenty-sixth chapter of Genesis we find the promise once more repeated, this time to Isaac; and in the twenty-eighth chapter it is renewed to Jacob. *BEST May 1, 1889, page 188.3*

May 15, 1889

“The Hope of the Promise” Bible Echo and Signs of the Times 4, 10.

E. J. Waggoner

Now it is certain that neither Abraham, Isaac, nor Jacob, ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrim, on trial for his life, he referred to God's call for Abraham to go into the land of Canaan, and said, *“And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.” Acts 7:5.* And this Stephen used as part of his argument that the promise to Israel was yet to be fulfilled. But we shall find that the Lord is not slack concerning his promise. *BEST May 15, 1889, page 184.1*

Not only did Abraham have no inheritance in the land, but Isaac and Jacob were in a like condition. The apostles says: “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.” *Hebrews 11:8-10. BEST May 15, 1889, page 184.2*

And the same is true of Abraham's posterity through faith. *Verses 13-16.* They confessed that they were strangers and pilgrims in the earth, which had been promised to them for an inheritance. They died without having received the promised inheritance, or any part of it; yet their faith was as strong when they died as when the promise was first made. They plainly declared, says Paul, that they looked for a country, and we have already learned that that country was the whole earth; and since they were not disappointed because the country was not given to them in their life-time, it is evident that they understood the promise to embrace the resurrection from the dead. This was plainly declared to be the case by Paul when he testified of his faith before Agrippa. “And now I stand and am judged

for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.BEST May 15, 1889, page 184.3

All who have read the book of Acts know that Paul was persecuted by the Jews because he preached Christ. This was the cause of all the Jewish persecution of Christians. After Peter and John had healed the lame man, at the gate of the temple, and had declared to the Jews that it was done through the power of Jesus of Nazareth, whom they had crucified, and who had risen from the dead, "the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." *Acts 4:1, 2.* And when Paul stood before Agrippa, and uttered the words quoted in the preceding paragraph, he said that he had continued unto that day, "saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." *Acts 26:22, 23.BEST May 15, 1889, page 184.4*

The Jews professed to believe the writings of Moses and the prophets, and the apostles preached nothing else. When Paul was accused by the Jews before Felix, he said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." *Acts 24:14, 15.BEST May 15, 1889, page 184.5*

It is probably a fact that in many instances where men have been persecuted as heretics, the heresy of which they were accused was some doctrine which their accusers would have been obliged to hold if they had been consistent with their profession. In the great majority of cases, the "heretics" in the church have been men who have obeyed and talk about truth of the Bible, and their persecutors have been those, who, by their preaching, were convicted of

inconsistency. So the Jews held the doctrine of the resurrection of the dead; but they persecute Paul for preaching it, because it involved the preaching of Christ, whom their pride led them to reject.*BEST May 15, 1889, page 184.6*

Now put these facts with Paul's statement that he stood and was judged for the hope of the promise made of God to the fathers, and it is as plain as language can make it that the promise to the fathers that through Christ they should have a resurrection from the dead, and should by that means enter upon their inheritance. Paul looked forward to the fulfillment of the promise with as ardent hope and as steadfast faith as did Abraham, and it was this that he had in mind when he said that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." *Titus 2:12, 13. BEST May 15, 1889, page 184.7*

This has been no hope of the church in all ages. But in the midst of his deep affliction, the patriarch Job found comfort in the knowledge that his Redeemer lived and should stand in the latter day upon the earth, and that although worms might devour his body, nevertheless in his flesh he should see God. *Job 19:23-27*. Again, after speaking of the certainty of death and decay, he asked, "If a man die, shall he live again?" and at once answered his own question, saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of Thine hands." *Job 14:14, 15*. What this change will be, and when it will take place, we are told by the apostle Paul in the following language: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.... Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" *1 Corinthians 15:51-55. BEST May 15, 1889, page 184.8*

Isaiah also, after speaking of the desolation of Israel, said: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of

herbs, and the earth shall cast out the dead.” *Isaiah 26:19*. And this will take place at the time spoken of in the following verses, from which Paul quoted when he showed to the Corinthians the mystery of the resurrection from the dead: “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” *Isaiah 25:6-9*. *BEST May 15, 1889, page 184.9*

June 1, 1889

“The Rest that Remains” Bible Echo and Signs of the Times 4, 11.

E. J. Waggoner

We return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him, for the record says, “And he believed in the Lord; and he counted it to him for righteousness.” *Genesis 15:6*. This counting his faith for righteousness was nothing else but the forgiveness of his sins, through Christ. This is plainly declared to be the case, in *Romans 4:3-9*. Now at the very time when the promise was thus confirmed to him, the Lord said to him: “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.” *Genesis 15:13, 14*. *BEST June 1, 1889, page 170.1*

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. *Galatians 3:17*. We can easily make up this time thus: From the time that the promise was made, till the birth of Isaac, was twenty-five years. Compare *Genesis 12:1-4* and *Genesis 21:5*. From the birth of Isaac till the birth of Jacob was sixty years. *Genesis 25:26*. From the birth of Jacob till the going down into Egypt was one hundred and thirty years. *Genesis 47:8, 9*. Therefore from the promise to Abraham, until the going down into Egypt was (25 + 60 + 130) 215 years. And Josephus says (“Antiquities,” chap. 15, par. 2) that the length of the sojourn in Egypt was two hundred and fifteen years, thus making the four hundred and thirty years of *Galatians 3:17*. *BEST June 1, 1889, page 170.2*

But how about the four hundred years of affliction, which the Lord said that the posterity of Abraham should suffer? It is evident from

the text, and also from *Acts 7:6, 7*, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Thus they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years old. Now in *Galatians 4:29* Paul says that "he that was born after the flesh," namely, Ishmael, persecuted Isaac, who was "born after the Spirit;" and this cannot refer to any other time than that when Ishmael "mocked" Isaac, which resulted in the expulsion of Ishmael and his mother. *Genesis 21:9, 10*. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were one hundred and eighty-five of the four hundred years' affliction, that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning in a country that was not theirs. Compare *Genesis 15:13* and *Hebrews 11:9*. *BEST June 1, 1889, page 170.3*

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord." *Exodus 6:6-8*. *BEST June 1, 1889, page 170.4*

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them when they had gone out of Egypt: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and

an holy nation. These are the words which thou shalt speak unto the children of Israel.” *Exodus 19:4-6.BEST June 1, 1889, page 170.5*

Now that this was the same promise that was made to Abraham, we have an explicit statement in the following words, found in *Deuteronomy 7:6-8*: “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and *because he would keep the oath which he had sworn unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” *BEST June 1, 1889, page 170.6*

When we read the promise recorded in *Genesis 22:17* we noted that in the words, “Thy seed shall possess the gate of his enemies,” it included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. This will appear from the next article. *BEST June 1, 1889, page 170.7*

June 15, 1889

“The Rest that Remains” Bible Echo and Signs of the Times 4, 12.

E. J. Waggoner

The promise to the Israelites included not only possession of land, but rest. Thus when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them: “The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war, ...until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan.” *Deuteronomy 3:18-20*. *BEST June 15, 1889, page 186.1*

Again, just a little while before they refused the land of Canaan, Moses said to them: “For ye are not as yet come *to the rest* and *to the inheritance*, which the Lord your God giveth you. But when ye go over Jordan, and *dwell in the land* which the Lord your God giveth you to inherit, and when *he giveth you rest* from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose the cause of his name to dwell there,” etc. *Deuteronomy 12:9-11*. Thus we find that *rest from their enemies* was as much a part of the promise as was the inheritance of the land. *BEST June 15, 1889, page 186.2*

Joshua was the one to lead the people over Jordan into the land of promise; and the record expressly states that before he died the land was divided among the people, “and the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” *Joshua 21:44*. *BEST June 15, 1889, page 186.3*

Yet in the face of this record, the apostle declares that Joshua did not give them rest. For some reason we know not what, the translators of King James Version sometimes gave an incorrect translation in the body of the text, and placed the correct rendering in the margin. So it is in *Hebrews 4:8*. We quote with the correct

marginal reading: "For if Joshua had given them rest, then would he not afterward have spoken of another day." The "another day" of this text is the "to-day" of *Psalms 95:7-11*, when the Lord said through his servant: "To-day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I sware in my wrath that they should not enter into my rest." *BEST June 15, 1889, page 186.4*

Now, although a very few of those who came out from Egypt did enter into the land of Canaan, and the Lord gave them rest, it is certain that that was not the fulfillment of the promise made to Abraham, because (1) Abraham had no part in it (*Acts 7:5*): "Neither did Isaac and Jacob, to whom the promise was made, as well as to Abraham; and (2) the apostle speaks of "Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets" (*Hebrews 11:32*), all of whom lived after the days of Joshua; and of them he says: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." *Hebrews 11:39, 40. BEST June 15, 1889, page 186.5*

Here we learn that the promise will not be fulfilled to them until we share it with them; and so the apostle says: "There remaineth therefore a rest to the people of God." *Hebrews 4:9*. At the same time, however, he utters a word of caution, saying: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." *Hebrews 4:1, 2. BEST June 15, 1889, page 186.6*

From this we learn that the promise of rest was made known to the ancient Jews through the preaching of the gospel. We have already read the statement of Paul, that the gospel was preached to Abraham. *Galatians 3:7, 8*. But the Jews, as a nation, did not have faith and so they were debarred from the final rest which the Lord

promised to Abraham. The same promise is left to us, but we, like them, shall come short of it, unless we have the faith of Abraham.*BEST June 15, 1889, page 186.7*

That the rest here referred to is the rest in the earth when it shall be freed from the curse, is manifest from *verses 3-5 of Hebrews 4*. The apostle says: "For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter [that is, they shall not enter] into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest."*BEST June 15, 1889, page 186.8*

The apostle is not making any argument here concerning the Sabbath. He simply refers to the record of *Genesis 2:3*, in proof of his statement that "the works were finished from the foundation of the world." The earth was designed to be inhabited by man. *Isaiah 45:18*. The dominion of the earth, as it came pure and undefiled from the hand of the Creator, was given to man. *Genesis 1:28*. And so, on the seventh day, when God rested from all his works, his rest was prepared for his people. That rest, which was simply the possession of the whole earth kingdom, was lost through transgression; yet it is certain that some must enter in (*Hebrews 4:6*) and so the day of salvation" (*2 Corinthians 6:2*) is granted. This is the day that is spoken of in *Psalms 95:7*, the day secured to us through the grace of our Lord Jesus Christ, as spoken of in *Psalms 118:29-24*; the day which Abraham saw, and which caused him to rejoice. *John 8:56*. In this day of grace all who will may become enrolled as children of Abraham, through birth, becoming "heirs of God, and joint-heirs with Christ;" and to them that Lord will say when he comes, sitting upon the throne of his glory: "Come, ye blessed of my father, inherit the kingdom prepared for you *from the foundation* of the world." *Matthew 25:34*. Compare *Hebrews 4:3*, and the comments upon it.*BEST June 15, 1889, page 186.9*

Thus we learn that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance;" and that "the long-suffering of our Lord is salvation." 2

Peter 3:9, 15. But though the Lord is long-suffering, he will not always delay judgment. Of the antediluvians he said: "My spirit shall not always strive with men." For one hundred and twenty years his Spirit, was seeking to draw them away from sin; and not until it was useless to strive longer did God withdraw his Spirit. His grace that was bestowed upon them proved to be in vain, because the delay in the execution of the sentence upon their evil works only made them the more determined to do evil. Let us learn a lesson from their fate, and seek the Lord while he may be found.*BEST June 15, 1889, page 186.10*

July 1, 1889

“The Throne of David” Bible Echo and Signs of the Times 4, 13.

E. J. Waggoner

Again we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established, and given to David. The record says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies” (*2 Samuel 7:1*), the king proposed to build a house for the Lord. The prophet Nathan approved of his project, but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said: “Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” *2 Samuel 7:10*. *BEST July 1, 1889, page 201.1*

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for, “the Lord had given him rest round about from all his enemies;” and yet, ignoring all this, the Lord promised to plant his people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan, was not the rest that God designed for his people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it. *BEST July 1, 1889, page 201.2*

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him: “And thine house and *thy kingdom shall be established for ever* before thee; *thy throne shall be established for ever.*” *2 Samuel 7:16*. And in praising God for the largeness of his promise, David said: “Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come.... Wherefore thou art great, O Lord God; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people *Israel to be a people unto thee for ever*; and thou, Lord, art become their God."2 *Samuel 7:18-24.BEST July 1, 1889, page 201.3*

Starting with this specific promise that David's kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. *1 Kings 11:43*. No sooner was Rehoboam seated upon the throne than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied: "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." *1 Kings 12:14.BEST July 1, 1889, page 201.4*

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.... So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only." *Verses 16-20.BEST July 1, 1889, page 201.5*

This division of the kingdom was effected in the year 975 B.C. It

was in fulfillment of a prophecy made to Jeroboam, by Ahijah, which is recorded in the eleventh chapter of 1 Kings. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was thus stated by the prophet: "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel;) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." *Verses 31-33.BEST July 1, 1889, page 201.6*

Thus the kingdom, with the exception of one tribe, was taken from the house of David, on account of Solomon's terrible idolatry; and to Jeroboam the Lord said: "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." *Verses 37, 38.BEST July 1, 1889, page 201.7*

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (*1 Kings 12:26-30*); and although he was reproved by the prophet of the Lord, he "returned not from his evil way," but "made Israel to sin," for which reason the Lord cut him off. Read *1 Kings 13 and 14.BEST July 1, 1889, page 201.8*

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord "and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel ...And they set them up images and

groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.... And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.” See *2 Kings 16:7-23*.*BEST July 1, 1889, page 201.9*

So in the year 721 B.C., after the kingdom of Israel had continued 254 years, and had made a record of wickedness, which has probably never been exceeded by any nation, the Lord removed them “out of his sight.” In that year the king of Assyria took Samaria the capital of the kingdom, “and carried Israel away into Assyria,” and filled their places with “men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim.” *2 Kings 17:24*. From this date the kingdom of Israel has no more a place in history.*BEST July 1, 1889, page 202.1*

July 15, 1889

“The Throne of David” Bible Echo and Signs of the Times 4, 14.

E. J. Waggoner

THE JEWISH PEOPLE REJECT CHRIST

The history of the kingdom of Judah was somewhat different. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety. There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said: “Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.” *Jeremiah 17:19-25*. *BEST July 15, 1889, page 218.1*

A few remarks concerning God’s purpose with Israel may be in place here. He chose Abraham because Abraham had a heart to serve him, and would keep the light of God’s truth from dying out. He called the Israelites out from Egypt, so that they might serve him; and he made them the depositories of his holy law, in order that they might hold up the standard of truth to the surrounding

nations. In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs of the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. And the text that we have just read indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." *Jeremiah 17:27.BEST July 15, 1889, page 218.2*

These warnings were not heeded. In Jeremiah *chapter 25 and 27*, we find the announcement of their captivity, because of their refusal to obey God. This was the complete overthrow of the kingdom of Judah in the reign of Zedekiah. Although, after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel. The Jews were in Babylon till that empire was overthrown by the Medes and Persians, B.C. 538. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia. Alexander the Great showed them favours, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings until finally they turned to the rising Roman power for complete protection, and remained subject to them as long as they had any existence as a nation. But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah's reign.*BEST July 15, 1889, page 218.3*

After foretelling the invasion by the king of Babylon, the prophet

said: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." *Ezekiel 21:25-27.BEST July 15, 1889, page 218.4*

In this prophecy the history of the world from that time until the end of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar. See *Jeremiah 27:5-7; Daniel 2:37, 38*. Then, said the Lord, "I will overturn, overturn, overturn it." Three kings reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and the Persians. See *Ezra 1:2*. This took place B.C. 538. The Persian Empire, for the Median portion was overshadowed by the Persian element, lasted for 297 years, until B.C. 331. Then the second overturning took place, and the empire of Greece had the universal control in the earth. See *Daniel 2:39*. After the death of Alexander the empire was divided into four parts, each striving for supreme control; but by the year 168 B.C. the third overturning had taken place, and the world came under the dominion of the Romans. This was to be the last overturning, said the prophet, "until He come whose right it is," when it should be given to Him. The one whose the earth is by right, is Christ, for the Father has said to Him, "Ask of me, and I shall give thee...the uttermost parts of the earth for Thy possession." *Psalms 2:8*. Moreover, Christ has purchased the possession by bearing the curse which came upon it in consequence of Satan's maliciousness, and which constituted the evil one's sole claim to it. Thus He bought Satan's technical and usurped claim, and became sole heir to the whole world.*BEST July 15, 1889, page 218.5*

But the promise to give the dominion to Christ did not have reference to His first advent, as will appear from the following:-*BEST July 15, 1889, page 218.6*

1. At the first advent of Christ the Romans ruled the whole world (*Luke 2:1*); and that empire continued, powerful and undivided, for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put him to death, and He was formally condemned and executed by the Romans.*BEST July 15, 1889, page 218.7*

2. Just before His crucifixion, Jesus wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." *Matthew 23:37-39. BEST July 15, 1889, page 218.8*

The rejection of the Messiah and filled up the cup of the iniquity of the Jewish nation. "He came unto His own, and His own received Him not." *John 1:11*. If they had accepted Him, they might, even at that late day, and after so many apostasies, have still remain the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard of the faithful would flock. As Jesus thought of what they might have been if they had received Him, He wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." *Luke 19:42. BEST July 15, 1889, page 218.9*

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations. When Christ uttered that last cry upon the cross, "It is finished," the veil of the temple was rent in twain from the top to the bottom, showing that their house was left and to them desolate. Less than forty years later (A.D. 70), the Romans besieged Jerusalem and utterly destroy it, fulfilling the words of Christ recorded in *Matthew 24:2*, and *Luke 19:43, 44*. This destruction, which marked the uttered extension of the Jewish people as a nation, also prefigured the final destruction of all that reject the gospel.*BEST July 15, 1889, page 218.10*

August 1, 1889

“The Throne of David” Bible Echo and Signs of the Times 4, 15.

E. J. Waggoner

“HE IS FAITHFUL WHO HAS PROMISED”

Although the Jewish people as a nation were rejected, God did not forget His promise. Centuries before, He had said to David that his throne shall be established, and the people of Israel should continue forever; and this promise he could not break. Said He: “My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven.” *Psalms 89:34-38*. Later still Isaiah had made the prophetic statement that, “Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” *Isaiah 9:6, 7. BEST August 1, 1889, page 233.1*

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David’s kingdom is to be established forever, and to when the angel Gabriel came to Mary to announce the birth of Jesus, he said of Him, “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.” *Luke 1:31-33. BEST August 1, 1889, page 233.2*

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: “Therefore did my heart rejoice, and my tongue was glad, moreover

also my flesh shall rest in hope, for Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption,” and then he added: “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell [the grave], neither His flesh did see corruption.” *Acts 2:29-31*. It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled. *BEST August 1, 1889, page 233.3*

Christ knew full well that the house of Jacob and the throne of David should endure forever even while he was foretelling the utter destruction of the Jewish nation. *John 18:36; Acts 1:6, 7*. He was now to Heaven, to sit down at the right hand of God. Why He went there, and what He is doing there, will be briefly indicated by a few scriptures. Through the prophet John He said: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” *Revelation 3:21*. So He has not yet received His kingdom, but also upon His Father’s throne, which is a throne of grace (*Hebrews 4:14-16*), procuring pardon and salvation for all who come unto God by Him. It was this work that the prophet Zechariah foretold in these words: “Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.” *Zechariah 6:12, 13*. *BEST August 1, 1889, page 233.4*

Since Christ sits upon a throne of grace, the kingdom in which He now rules must be a kingdom of grace. This is an entirely different kingdom from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in *Colossians 1:12-14; Romans 14:17; Matthew 12:28; Revelation 1:9*. *BEST August 1, 1889, page 234.1*

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." *Luke 12:32.BEST August 1, 1889, page 234.2*

James says: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the kingdom* which he hath promised to them that love him." *James 2:5*. Here is the kingdom of which those rich in faith are only heirs; it is promised to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,-faith, virtue, godliness, patience, brotherly kindness, charity, etc. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."² *Peter 1:10, 11.BEST August 1, 1889, page 234.3*

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (*Hebrews 4:14-16*), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. *Matthew 25:31-34.BEST August 1, 1889, page 234.4*

While he sits upon His Father's throne, it is as a priest, counseling with his Father for the peace of mankind. David tells until what time he will remain there, saying, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." *Acts 2:34, 35; Psalm 110:1.BEST August 1, 1889, page 234.5*

When Christ was on this earth, he had not kingly power, except as he was full of grace and truth. As a representative of the kingdom of grace, he had power on earth to forgive sins. "God was in Christ, reconciling the world unto himself." But the kingdom of this world was not His. If he had been possess the kingdom, he would have destroyed his enemies, as he will do when he comes again, after he

has received it. At that time he paid tribute to earth the king; when he comes again, it will be as King of kings and Lord of lords.*BEST August 1, 1889, page 234.6*

From all these texts it is evident that Christ did not receive the kingdom at his first advent. Instead of having a kingdom, he had not so much as a place to lay his head. But he has ascended to the right hand of God, there to remain until the kingdom is given to him, and His enemies are made his footstool, when he will return to rid his kingdom of his enemies, and to plant his people Israel in their own land.*BEST August 1, 1889, page 234.7*

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. *Luke 19:11-15*. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." This is so plain as to need no comment. It shows that Christ has gone to heaven to receive the kingdom, and that he will return when he has received it.*BEST August 1, 1889, page 234.8*

In the seventh chapter of Daniel, *verses 9, 10*, there is a graphic word-picture of the Judgment in heaven, which will determine who are worthy to be raised from the dead, or to be translated, when the Lord comes. As soon as this judgment is over, Christ will receive his kingdom, as we read in the following verses: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Daniel 8:13, 14*. This is the fulfillment of the words of the angel Gabriel to Mary, when he announced the birth of Jesus, saying: "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." *Luke 1:32, 33*.*BEST August 1, 1889, page 234.9*

The throne of David is the throne that was a promise to Christ;

therefore the dominion, the receiving of which is described in *Daniel 7:13, 14*, must be the kingdom of Israel. It was declared that His everlasting dominion should be over the house of Jacob; yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order.*BEST August 1, 1889, page 234.10*

August 15, 1889

“Continue” Bible Echo and Signs of the Times 4, 16.

E. J. Waggoner

“But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” Thus wrote the apostle Paul to his son Timothy. There are thousands of honest souls who would be well off if they would but heed that injunction. It would seem to be the most natural thing in the world to do, and yet there are few who do it. If a man has learned a thing, and is assured of it, it would seem as though he would cling to that under all circumstances; the more the clouds and mists gathered about him, the more that darkness covered his way, making it almost impossible to discern anything, the more closely should he cling to those things that he has been assured of.*BEST August 15, 1889, page 250.1*

Usually, however, the contrary is just the case. A person is as well assured of some things as he can possibly be of his own existence, but suddenly he is confronted by something which he does not know how to “harmonize” with what he already has. The new thing may be only a spectre, but it has proved sufficient to frighten him from all that is substantial.*BEST August 15, 1889, page 250.2*

There are a great many who can never become reconciled to the idea that they are not omniscient. They rest content for a while in the things that they are assured of, simply because those things bound their horizon. But when they become conscious that there are things that they do not know, and things that they with their finite minds cannot understand, they give up everything. They will know everything or nothing. Unfortunately, when they have thrown away those things that they know, and are the nearest to knowing nothing, they imagine that they are the nearest to knowing everything.*BEST August 15, 1889, page 250.3*

Henry Ward Beecher tells of a lesson which was once given him in regard to continuing in the things which he knew. When he was a boy, he had a very original teacher in mathematics. One day Henry

was demonstrating a problem, when his teacher suddenly interrupted him with an emphatic No! This disconcerted him and he began again at the beginning, but was very soon interrupted by another emphatic contradiction of his statement. Wholly discouraged, he sat down, and the problem was given to another boy, who demonstrated it in the same manner and was met by the same contradictions on the part of the teacher. This boy, however, paid no heed to the interruptions, and completed his demonstration and was commended. "Why," said young Beecher, in an injured tone, "that's just the way I did it." "Yes," replied the teacher, "but you didn't stick to it." *BEST August 15, 1889, page 250.4*

That is the way with many Christians. They go along very smoothly so long as there is no breath of opposition; but as soon as they meet with a sharp contradiction, they don't know what to do. They act as though they thought that nothing can be true unless everybody believes it. It isn't, however, because the things that they are assured of are attacked, that they give up the truth, but because something else is declared or insinuated to be the truth, and they cannot harmonize the two. Doubts and fanciful theories are presented to them, and they straightway leave the solid ground of truth, to chase the will-o'-the-wisp into the bogs of error. How much better off people would be if they would only heed the apostle's injunction to continue in the things that they are assured of. Is not that the only common sense way of doing? *BEST August 15, 1889, page 250.5*

It is only those who patiently continue in well-doing that God will reward with eternal life. Eternity in the kingdom of God will be continual progression in the truths which have been learned on earth. No man who puts his hand to the plow and looks back is worthy of the kingdom of Heaven; because if he cannot continue for a few years in things that he has been assured of, how can he continue in the same things throughout eternity? *BEST August 15, 1889, page 250.6*

Happy is the man who continues instant in prayer, "watching thereunto with all perseverance," and is thus "steadfast, unmovable, always abounding in the work of the Lord." Have you been assured of one thing? Then cling to it and continue in it, even though it be

the only thing you know. Better be assured of one thing, than to be in doubt of every thing. Does somebody say, "Well, I don't know about that"? Then do you reply, "Well, I do know about it." Does somebody taunt you with your ignorance of many things? Tell them that your ignorance of many things shall not overthrow your knowledge of the one thing. Whatever is said and done, "continue thou in the things which thou hast learned, and hast been assured of." Only by so doing can you hope to know any thing more.*BEST August 15, 1889, page 250.7*

Above all things, continue in the knowledge of God. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." *Titus 3:8*. Oh that all who profess faith in Christ might so know him whom they have believed that they would "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ."*BEST August 15, 1889, page 250.8*

September 1, 1889

“The Divinity of Christ” Bible Echo and Signs of the Times 4, 17.

E. J. Waggoner

The first text that we quote is that one so familiar to everyone who knows anything of the Bible, *John 1:1*: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” That this refers to Christ is evident from *verse 4*: “In Him was life; and the life was the light of men;” and from *verse 14*: “And the Word was made flesh, and dwelt among us, full of grace and truth.” Indeed, we never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ, for the word “divinity” means, “the nature or essence of God.” We believe in the divinity of Christ, because the Bible says that Christ is God.*BEST September 1, 1889, page 265.1*

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:-*BEST September 1, 1889, page 265.2*

“For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” *Isaiah 9:6.BEST September 1, 1889, page 265.3*

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: “The mighty God, The everlasting Father.” But we read again from the beloved disciple:-*BEST September 1, 1889, page 265.4*

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” *John 1:18.BEST September 1, 1889, page 265.5*

This texts shows the closeness of the relationship between Christ

and the Father. He is “the only begotten Son,” and he is “in the bosom of the Father.” No matter where Christ may be in person, he is “in the bosom of the Father;” that is a statement that is universally true, showing the unity of the Father and the Son. “He hath declared him.” That is, no man has seen God, but they know his character and attributes, because they have seen him set forth in Christ. This truth is well indicated by the words of Christ to Philip:-*BEST September 1, 1889, page 265.6*

“Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” *John 14:8, 9.BEST September 1, 1889, page 265.7*

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ himself; therefore those who refuse to accept him as divine, do so simply because they cannot believe his word. Those who do not believe that Christ, as he was here on earth, was divine, do not give him credit for being even an honest man. The very name that was given to Jesus-Emmanuel-signifies, “God with us.” See *Matthew 1:23.BEST September 1, 1889, page 265.8*

The writer to the Hebrews, speaking of Christ’s superiority to the angels, says that it is because “He hath by inheritance a more excellent name than they.” *Hebrews 1:3*. What name is it that he has by inheritance? It is, “The mighty God.” As the *only begotten Son* of God, He has that name by right. It is most natural that the Son should inherit the name of the Father. That he has this name, is shown still further by the words of the Father himself, who addresses the Son by it. Speaking of God the Father, the apostle says: “But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.” *Hebrews 1:8.BEST September 1, 1889, page 266.1*

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in *Matthew 19:17*, for it is Christ’s own claim that he was God. It is

even more emphatic than *John 14:9*. A young man, a ruler, came to Christ and said: "Good Master, what good thing shall I do, that I may have eternal life?" and Jesus replied, "Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments." *BEST September 1, 1889, page 266.2*

What did Christ mean by his counter question? *BEST September 1, 1889, page 266.3*

Did he mean to reprove the young man for calling him good? Did he mean to disclaim that epithet? Not by any means, for he was absolutely good; he was goodness personified. Paul states that he is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." *Hebrews 7:26*. There can be no question but that he was good. *BEST September 1, 1889, page 266.4*

He meant to impress upon the young man's mind the fact that the one whom he was addressing as Master was not a mere man, as one of the rabbis, but that he was God. He claimed for himself absolute goodness, and since there is none good but God, he thereby identified himself with God. And with this we may connect the statement of the apostle Paul, that "in him dwelleth all the fulness of the Godhead bodily." *Colossians 2:9*. *BEST September 1, 1889, page 266.5*

The following passages undoubtedly refer to Christ, and give to him all the power and glory of the Godhead: *-BEST September 1, 1889, page 266.6*

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." *Psalms 50:1-6*. *BEST September 1, 1889, page 266.7*

This text describes the second coming of Christ. Another somewhat similar is *Habakkuk 3:3-6*: “God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams coming out of his side [margin]; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting.”*BEST September 1, 1889, page 266.8*

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note the words, “He had bright beams coming out of His side; and there was the hiding of his power.” It was from the side of Christ that the mingled blood and water flowed, which showed that his heart had been broken for sinners. The wounds of Jesus are the pledge of his love to sinners. From his side flowed the blood which “cleanseth us from all sin.” But if that blood is despised, those wounds become as powerful for wrath as for salvation. By his great sacrifice he showed his infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.” *Revelation 1:7. BEST September 1, 1889, page 266.9*

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says: *BEST September 1, 1889, page 266.10*

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of

unclean lips; for mine eyes have seen the King, the Lord of hosts.”
Isaiah 6:1-5.BEST September 1, 1889, page 266.11

We should not know to whom this refers, if our Saviour himself had not, in *John 12:40, 41*, quoted Isaiah’s words in the tenth verse of this chapter, and applied them to himself. From these texts we have proof not only that the inspired writers call Jesus the Divine Son of God, but that Jesus himself claimed to be God.*BEST September 1, 1889, page 266.12*

September 15, 1889

“The Divinity of Christ” Bible Echo and Signs of the Times 4, 18.

E. J. Waggoner

THE WORKS OF CHRIST PROVE HIS DIVINE NATURE

We come to notice some of the works which Christ does as God, and in this we shall find additional proof of his divinity. In one talk with the Jews, he used the following language, which shows his position of equality with the Father: “For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him.” *John 5:22, 23, Revised Version. BEST September 15, 1889, page 281.1*

The first way in which God is revealed to us as demanding honor, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of him; for ever since the creation of the world, the invisible things of God, that is, his eternal power and Godhead, are clearly seen, being understood by the things which are made. *Romans 1:19, 20.* Now since Christ is to be honored by all, just as they honor the Father, it follows that he is to be honored as Creator; and so, according to Paul's words to the Romans, the visible creation affords proof of the “eternal power and Godhead” of Christ. Let us note a few texts which speak of Christ as Creator. *John 1:1, 2* has already been quoted, showing that Christ is God. *Verse 3* says: “All things were made by him, and without him was not anything made that was made.” *BEST September 15, 1889, page 281.2*

In *Hebrews 1:8-10* we have the record of language which the Father addressed to the Son. The first, in *verses 8, 9*, in which the Father addresses the Son as God, we have already quoted. But in *verse 10* we are told that he said further to him: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands.” So whenever we look abroad upon the earth, or view the shining heavens, we may know that they show

the power and love of our Saviour, the Lord Jesus Christ. Without him was not anything made. The apostle Paul makes this most emphatic, in his epistle to the Colossians, of Christ, through whose love we have redemption. He says: "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." *Colossians 1:15-17*.BEST September 15, 1889, page 281.3

From the words, "the first-born of every creature," some have argued that Christ himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: 1. The same thing could not be both creature and Creator. But this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. *Verse 16* shows that he was not created, for, "by him were all things created, that are in Heaven, and that are in earth, visible and invisible," etc. Says John, also, "All things were made by him; and *without him was not anything made* that was made." *John 1:3*. This excludes Christ from the list of created beings; for everything that was made was made by him. In *Revelation 5:13*, also, it is stated that "every creature which is in Heaven, and on the earth, and under the earth," gave honor and glory to him. 3. The term "firstborn of every creature" cannot by any possibility indicate that he is a created being, standing related to other creatures simply as first, and highest in rank, because he is "the only begotten Son of God." There is none other in the universe that stands related to God the Father as he does. The term firstborn does not in this case, at least, imply that others were born after him. It only shows his pre-eminence above all things, as stated in *verse 18*. 4. *Verse 17* says that "he is before all things, and by him all things consist." This again separates him from the creation, except as creation's Lord; and this is what the text teaches. In him creation had its beginning, as stated in *Revelation 3:14*. Creation existed in him, in embryo, as it were; "for it pleased the Father that in him should all fullness dwell." *Colossians 1:19*. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of *Colossians 1:15-17*.BEST September 15, 1889, page 281.4

“By him all things consist.” Literally, “by him all things hold, or stay, together.” This is equivalent to *Hebrews 1:3*, which speaks of him as “upholding all things by the word of his power.” He brought all things into existence, and he preserves them in existence. His word caused them to exist, and his word upholds them. In all these things he acts, not independently, but conjointly with the Father. Said he: “I and my Father are one.” *John 10:30*. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, “And God said, Let us make man in our image, after our likeness.” *Genesis 1:26*. This union of the Father and the Son serves to explain why the Hebrew word which is rendered “God” is in the plural number. “No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.” *John 1:18*. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of lowering our ideas of God. That is impossible, for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father. *BEST September 15, 1889, page 281.5*

October 1, 1889

“The Divinity of Christ” Bible Echo and Signs of the Times 4, 19.

E. J. Waggoner

HIS PRE-EXISTENCE, AND EQUALITY WITH THE FATHER

The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. “As the Father hath life in himself, so hath he given to the Son to have life in himself.” *John 5:26*. Life and immortality are imparted to the faithful followers of God, but Christ alone shares with the Father the power to impart life. He has “life in himself,” that is, he is able to perpetuate his own existence. This is shown by his own words when, showing the voluntary nature of his sacrifice for man, he said: “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” *John 10:17, 18*. *BEST October 1, 1889, page 297.1*

That Christ is divine is shown by the fact that he receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that “when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” *Hebrews 1:6*. If he is to receive worship from angels, it follows as a matter of course that he should receive worship from men; and we find that even while here on earth, in the likeness of man, he received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” *Revelation 5:13*. *BEST October 1, 1889, page 297.2*

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they “changed the truth of God into a lie, and worshiped and served the creature more than the Creator.” *Romans 1:25*. It matters not what the position of a creature may be,

whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshiped, and since Christ may be worshiped, Christ is God. So say the Scriptures of truth *BEST October 1, 1889, page 297.3*

It is hardly necessary, with all this army of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to his birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory, but texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus, on the night of his betrayal. He said: "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." *John 17:5*. We don't know what could be plainer, unless it is the statement that he made the world. John says that "all things were made by him, and without him was not anything made that was made." *John 1:3. BEST October 1, 1889, page 297.4*

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah, in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from the days of eternity*." *Micah 5:2*, margin. He who would dispute the pre-existence of Christ, in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so. *BEST October 1, 1889, page 298.1*

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father, yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the

Father, so that in his very nature he is God; and since that is so “it pleased the Father that in him should all fullness dwell.” *Colossians 1:19*. Or, as the apostle states in *Colossians 2:9*, “For in him dwelleth all the fullness of the Godhead bodily.” It would be difficult to frame language more expressive of the divine nature.*BEST October 1, 1889, page 298.2*

Some have difficulty in reconciling Christ’s statement in *John 14:28*, “My Father is greater than I,” with the idea that he is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ’s divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ’s own speech, for it is most positively declared, as we have seen, that he is divine. There are two facts which are amply sufficient to account for Christ’s statement recorded in *John 14:28*. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ’s personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He “emptied himself, taking the form of a servant, being made in the likeness of men.” *Philippians 2:7*, Revised Version. He was “made a little lower than the angels, for the suffering of death.” *Hebrews 2:9*. In order to redeem men, he had to come where they were. He did not lay aside his divinity, but he laid aside his glory, and veiled his divinity with humanity. So his statement, “My Father is greater than I,” is perfectly consistent with the claim, made by himself as well as by all who wrote of him, that he was and is God.*BEST October 1, 1889, page 298.3*

October 15, 1889

“The Divinity of Christ” Bible Echo and Signs of the Times 4, 20.

E. J. Waggoner

CHRIST AS LAWGIVER

Since all must honor the Son even as they honor the Father, they must honor him not only as Creator, but as Lawgiver. Says Isaiah: “The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us.” *Isaiah 33:22*. The statement of Christ, that “the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father” (*John 5:22, 23*), is in itself evidence that Christ is lawgiver. Only the power that makes the laws can provide for their execution. We shall now proceed to give proof that the law was given by Christ, even as it is his righteousness. *BEST October 15, 1889, page 313.1*

Christ was the leader of the children of Israel from Egypt to Canaan. Perhaps there is no one who does not believe this in a general way; but it is susceptible of very clear proof. We quote first *1 Corinthians 10:4*, which says that the fathers “did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ.” This of itself is sufficient to settle the matter. Christ is the Rock upon which the church of God is built, and the Rock that shall grind the enemies of God to powder. *Matthew 16:18; Ephesians 2:20; 1 Peter 2:4-8; Luke 20:17, 18*. He is the Rock upon which those who are lifted from the horrible pit of sin have their goings established. *Psalms 40:1, 2; 1 Corinthians 3:11*. It was he whom Israel rejected when he “lightly esteemed the Rock of his salvation.” *Deuteronomy 32:15*. *BEST October 15, 1889, page 313.2*

This is still more clearly shown by a comparison of *Numbers 21:5, 6* and *1 Corinthians 10:10*. The first text tells that “the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the

Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” Here we see that the people spoke not only against Moses, their visible leader, but also against God, their invisible leader. Now in *1 Corinthians 10:9* Paul tells plainly against whom they were murmuring. He says: “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” So it was Christ who, with the name of God, was leading Israel, and it was against him that they murmured.*BEST October 15, 1889, page 313.3*

Hebrews 3:5-11 also teaches the same thing very plainly. One has only to read it with care to see that Christ is the one whose voice the Holy Ghost warns us not to reject as did the fathers who tempted him forty years in the wilderness. We quote:-*BEST October 15, 1889, page 313.4*

“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.”*BEST October 15, 1889, page 313.5*

Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush, and said:-*BEST October 15, 1889, page 313.6*

“I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a

land flowing with milk and honey.” *Exodus 3:6-8*.*BEST October 15, 1889, page 313.7*

If any should object to this most natural conclusion, on the ground that the one here speaking calls himself “I AM THAT I AM,” the self-existent One-Jehovah-we have only to remind him that the Father hath given to the Son to have life in himself (*John 5:26*), that Christ asserted the same thing of himself when he said, “Before Abraham was, I am” (*John 8:5, 6*); for which supposed blasphemy the Jews attempted to stone him; and that by the prophet he is most plainly called Jehovah, in the following passage:-*BEST October 15, 1889, page 314.1*

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS literally, “Jehovah our righteousness.” *Jeremiah 23:5, 6*.*BEST October 15, 1889, page 314.2*

But to return to the main point, which is that Jesus was the leader of Israel from Egypt, the Redeemer of his people from bondage, as shown by the texts cited. Now connect the introductory words of the Decalogue: “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” *Exodus 20:1-3*. This scripture positively identifies the leader of the children of Israel from Egypt, as the giver of the law from Sinai. If it is said that in the transaction we cannot separate the Father and the Son, we reply that that is just the point we are making. The Father and the Son cannot be separated in any transaction, for they are one. But just as the Son was the one by whom all things were created, so was he the one who declared to the people the law of Jehovah. Thus he is the divine Word. The Son declares the will of the Father, which is also his own will.*BEST October 15, 1889, page 314.3*

The fact that it was the voice of Christ that declared the law from Sinai, may be demonstrated in another way, as follows: “After

speaking of the giving of the law, in *Hebrews 12:18-21*, the apostle says: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." *Hebrews 12:25, 26.BEST October 15, 1889, page 314.4*

This tells us that the same voice which shook the earth at the giving of the law from Sinai will once again shake the earth, and the heavens also. Now note the following texts, which show what takes place in connection with the second advent:-*BEST October 15, 1889, page 314.5*

1 Thessalonians 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."*BEST October 15, 1889, page 314.6*

That it is Christ's voice that is then heard is shown by *John 5:26-29*:-*BEST October 15, 1889, page 314.7*

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*BEST October 15, 1889, page 314.8*

So it is the voice of the Son of God that opens the graves. Now we will compare a few more scriptures. In *Psalms 2:6-8* we learn that Christ is to rule the heathen with a rod of iron, and to dash them in pieces like a potter's vessel. Isaiah says that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." *Isaiah 11:4.BEST October 15, 1889, page 314.9*

In *Revelation 19:11-21* we have a description of the going forth of Christ with the armies of Heaven to contend with and destroy the wicked nations of earth; and in *Jeremiah 25:30, 31* this battle is thus

described:-*BEST October 15, 1889, page 314.10*

“The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword.”*BEST October 15, 1889, page 314.11*

Compare with this *Revelation 19:15* and *Isaiah 63:1-6*, and read *Joel 3:16*: “The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.” These texts are sufficient to show that the shaking of the heavens and the earth is done by the voice of the One who has the controversy with the nations, and who is to destroy them and deliver his people. We have already seen that the voice that is to shake the heavens and the earth is the same voice that shook the earth at the giving of the law. But it is Christ who is to dash the nations in pieces, and so it is his voice that will shake the earth and also heaven. Therefore it was the voice of Jesus that spoke the ten commandments from the top of Sinai. The law is the truth (*Psalms 119:142*), and Christ says, “I am the way, the truth, and the life.” *John 14:6*. The ten commandments are God’s righteousness (*Isaiah 51:4-7*), and his will (*Romans 2:17, 18*); but they represent the righteous will of Christ as much as they do that of the Father; for he and the Father are one.*BEST October 15, 1889, page 314.12*

November 1, 1889

“Glorify God as God” Bible Echo and Signs of the Times 4, 21.

E. J. Waggoner

The apostle Paul says of the heathen that they are “without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” *Romans 1:21*. We have already seen, from the preceding verse, how they knew God. His eternal power and Godhead are clearly seen by the things that are made. “The heavens declare the glory of God; and the firmament showeth his handiwork.” *Psalms 19:1*. Even the unlearned savage sees in nature evidences of the power and glory of God; and history affords abundant testimony to the fact that the ancient heathen philosophers and priests, although they worshiped idols, and taught the people idolatry, did have knowledge of a supreme Deity. Therefore they were “without excuse.” The heathen do not need a second probation, in order that they may have “a fair chance.” Not a man has ever lived on this earth to whom enough light has not been given either to save him or to witness to the justness of his condemnation. *BEST November 1, 1889, page 345.1*

“When they knew God, they glorified him not as God.” How could they have glorified him as God? The answer is suggested by the verse which tells how they knew him. How did they know God?—By his works. Then it is evident that to glorify him as God, would have been to honor him as Creator. God has “made his wonderful works to be remembered,” for it is by remembering them that men remember him. And the one thing which he has given as the memorial of his creative power is the Sabbath. Thus the fourth commandment says: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” *Exodus 20:8-11. BEST*

November 1, 1889, page 345.2

The fact that Jehovah made the heavens and the earth is that which distinguishes him above all false gods. See *Psalms 96:4, 5; Jeremiah 10:10-13*. And the seventh-day rest is the one thing which he has given to enable man to remember that it is he that made all these things, and that he alone is worthy of worship. Therefore it is evident that only by keeping the Sabbath according to God's commandment could the ancients have glorified him as God, and retained their knowledge of him. *BEST November 1, 1889, page 345.3*

The Scriptures state this fact very clearly. In the song for the Sabbath-day (*Psalms 92*) the psalmist says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." *Verses 1-6*. The fool does not consider the works of God's hands, therefore he says in his heart, "There is no God." *BEST November 1, 1889, page 345.4*

When God chose Abraham from among the heathen, as the one to be the father of the faithful, it was because Abraham alone served him. Afterwards he made the Israelites the depositaries of his law, because, of all the nations, they alone cared to know him. All others had lost the knowledge of God, and like Pharaoh could say, "I know not Jehovah." Yet to his own chosen people, who had the knowledge of his wonderful works to the children of men, the Lord said: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." *Exodus 31:13*. The Sabbath alone stood between them and heathenism. If they had kept the Sabbath according to the commandment, they would never have gone into idolatry; when they did join the nations round about them in their corrupt practices, it was only after their neglect of the Sabbath had resulted in their forgetting God, whose mighty power and goodness

it commemorated. Thus all the punishment that came upon the Israelites, and all their captivities, were declared to be because they did not keep the Sabbath. Forgetting the Sabbath was a synonym for forgetting God, and indulging in the abominations of the heathen.*BEST November 1, 1889, page 346.1*

Nowhere is this more clearly set forth than in the twentieth chapter of Ezekiel. So plainly does the Lord there show the connection between Sabbath-breaking and the abominations of idolatry, that a simple reading of the passage is about all that is necessary. Speaking of the children of Israel, the Lord says: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them," ect. *Ezekiel 20:12-21. BEST November 1, 1889, page 346.2*

From this it is evident that Sabbath-breaking always led to idolatry. The twentieth verse plainly states that the Sabbath was the means by which the Israelites could retain their knowledge of God. They could not by any possibility keep the Sabbath and be idolaters at the same time; neither could they be idolaters so long as they kept the Sabbath as God commanded them.*BEST November 1, 1889, page 346.3*

The Sabbath, therefore, as the safeguard against idolatry, is the mark of true religion. In the proper observance of the Sabbath, we find the highest expression of Christian life. Without the observance of the Sabbath, there can be no real worship of God; for he who does not worship God as the Creator of all things, does not glorify him as God; and the Sabbath is that by which we acknowledge him as Creator.*BEST November 1, 1889, page 346.4*

It is often stated by the people who call themselves National Reformers, that the Sabbath is the only safeguard against heathenism; that if a nation ceases to keep the Sabbath, it will inevitably run into heathenism. This is true, as we have shown; but it is not true as they say it, because by the word "Sabbath" they refer to Sunday; and Sunday, instead of being a safeguard against heathenism, is the "wild solar holiday of all pagan times." There is nothing in the observance of Sunday that can show anything whatever about God. Only the seventh day can be the memorial of

creation, for only on that day did God rest, and it was that day only that he blessed and set apart. The first day cannot, as it is claimed, be the memorial of the resurrection of Christ; for it was never appointed as such a memorial, even as it could not appropriately commemorate such an event. Besides, in baptism we have the divinely appointed memorial of the death and resurrection of Christ.*BEST November 1, 1889, page 346.5*

The form of idolatry which has existed almost universally from the most ancient times, is sun-worship, for which Sunday stands. This was the day dedicated to the sun, and observed by the heathen, not as a Sabbath, but as a day of wild, unbridled, sensual indulgence. And so, as sun-worship, with all its attendant abominations, stands as God's great rival in the allegiance of mankind, Sunday stands opposed to the Sabbath, as the holiday universally observed by men when they ceased to glorify the Creator as God.*BEST November 1, 1889, page 346.6*

